



**Affirming the arts and environmental human rights in the climate crisis,  
March 4, 2026**

**Program overview**

If you have not registered or have not received the zoom link for the meeting, please register here:

<https://uottawa-ca.zoom.us/meeting/register/J52aj6wDTQCHSZKTiwPgMA#/registration>

If you have any difficulties connecting, please contact Caroline Facher [cfauche2@uottawa.ca](mailto:cfauche2@uottawa.ca)

**All times are EST**

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|-------------|--|
| 12:00-12:05 | Acknowledgement of unceded Indigenous territories<br><br>Introduction to the series, <i>Arts + Human Rights in Conversation</i> , Viviana Fernandez<br><br>Introduction to this consultation, <i>Affirming the arts and environmental human rights in the climate crisis</i> , Oonagh Fitzgerald |
| 12:05-12:30 | Introductions of participants (please identify yourself, give your most important affiliation/identity, and what you do relating to climate in 90 seconds)   |
| 12:30-12:45 | Question 1. Unprecedented ecological threats and transdisciplinary possibilities   |
| 12:45-13:00 | Question 2. How diverse world views impact relations of human and non-human, concepts of “human” rights and responses to climate change  |
| 13:00-13:15 | Question 3. The arts as a way to access different forms of knowledge   |
| 13:15-13:30 | Question 4. The role of artists in addressing climate issues in their lives  |
| 13:30-13:45 | Question 5. Communications to connect the arts, human rights, climate activism/activism, and community   |
| 13:45-13:55 | Question 6. Next steps   |
| 14:00       | Close of consultation.   |

## Questions for Discussion

This video was provided by Kahente and is recommended viewing before the event:

<https://drive.google.com/file/d/13uQx7YGnVyp52bOVmN5DvaelpY025sNf/view>

There are also optional readings in ANNEX I, which you may wish to read

### **Question 1. Unprecedented ecological threats and transdisciplinary possibilities:**

- With climate change affecting everyone on the planet what can we accomplish through multidisciplinary and transdisciplinary (art, nature, science, technology, society) interaction?
- Why is climate change a human rights issue?
- What has art got to say about climate change and human rights?
- What is the power of interdisciplinarity?

### **Question 2. How diverse world views impact relations of human and non-human, concepts of “human” rights and responses to climate change:**

- What Land As Relation means and incorporating it as a changed way of being in the world;
- How does the sense of “deep time” in the Anthropocene affects our ability to thrive in place;
- Expanding ideas about human rights to include rights of nature, a right to a healthy environment, protections for vulnerable populations, climate refugees and migrants.

### **Question 3. The arts as a way to access different forms of knowledge:**

- Contributions of aesthetics to understanding/misunderstanding of climate change and conservation;
- Reverence and reconnection with nature;
- Embodied understandings and traditions of human-nature continuity as a resource for climate thinking.

### **Question 4. The role of artists in addressing climate issues in their lives:**

- The power of artists to observe, give an image to phenomena and produce unexpected powerful, influential, emotional affect;
- How the arts help us access and express different world views, and reflect on the climate crisis as we make and perform;
- Listening as a legal-ethical practice, shifting from extractive listening regimes to guest listening as environmental human rights praxis in the climate crisis.

### **Question 5. Communications to connect the arts, human rights, climate activism/activism, and community:**

- Artistic, research, and educational projects that aim to engage creatively and critically with concepts and materials of urban waste;
- Sparking agency and action out of climate angst by making climate action accessible to everyone;
- Engaging youth audiences with cartoons, animation, and video games.

### **Question 6. Next steps:**

- What outcomes would you like to see from today’s conversation?
- Would a multidisciplinary manifesto on the arts, human rights and climate change be a worthwhile outcome?

## Confirmed Participants\*

\*Please note that some participants may prefer to listen rather than participate actively.

**Ana Fox** is a student member of the Human Rights Research and Education Centre, studying in her third-year Fine Arts undergraduate with a Minor in Law at the University of Ottawa. Her work examines the intersection of visual art and human rights, focusing on interactive community-engaged installations, youth empowerment, cultural preservation, and equity in arts education.



- Animation can raise awareness about climate change from a human rights perspective by turning complex issues into clear and emotionally engaging visuals, with a focus on the younger generation.

**Al-An deSouza** is a California-based artist, where they are a professor in the Department of Art Practice at University of California, Berkeley. deSouza's publications include "How Art Can Be Thought: A Handbook for Change" in which they examine how art is discussed, valued and taught within a politicized global culture.



- developing artistic languages for migration and diaspora.

**Professor Benjamin J. Richardson**, Faculty of Law, University of Tasmania, is a global scholar specialising in environmental law and aesthetics, and author of *The Art of Environmental Law: Governing with Aesthetics* (Bloomsbury / Hart, 2019), *Time and Environmental Law: Telling Nature's Time* (Cambridge University Press, 2017).



- Contribution of aesthetics to understanding/misunderstanding environmental issues; conservation covenants.

**Christopher Volpe**, artist, writer, and teacher working and living in New Hampshire. His paintings reference mortality, mysticism, and concern for the fate of a world "getting and spending" its way toward uninhabitability.



- *Awakening Darkness: Ecoart as Reverence and Reconnection in a Fractured World.*

**Elizabeth Presa**, based on bushland in Dja Dja Wurrung country in Australia, is an artist who teaches sculpture and critical art theory at the University of Melbourne's Victorian College of the Arts.



- Artists are expert in observing and giving an image to phenomena and in so doing can produce unexpected emotional affect even to the extent of influencing political decisions and environmental outcomes.

**Jon Jon** is a Montreal-based animator, artist & sculptor who focuses on innovative techniques, material properties, and art experimentation to find micro-solutions for an adaptive and aesthetic future. His experience spans across independent animated films, interactive arts, sculpture, portraiture, grass roots recycling research and open-source innovations.



- Adapting our existing art practices and methods to be harmonized with the urgent actions needed to address the many facets of the climate crisis while protecting human rights, indigenous rights and the rights of nature.

**Professor John Packer**, Faculty of Law, University of Ottawa, former Director of the Human Rights Research and Education Centre (2014-2025) and former Neuberger-Jesin Professor of International Conflict Resolution (2018-2025).



- Connecting the arts and human rights.

**Dr. Kahente Horn-Miller** (Kahente means “she walks ahead”) (Kanien:keha’ka/Mohawk) is a 2023 National 3M Teaching Fellow and currently the Associate Vice President Indigenous Teaching, Learning and Research, with research and teaching centred in the development of Haudenosaunee-specific research and pedagogical practices.



- What Land As Relation means and incorporating it as a changed way of being in the world

**Lauren Elder** is an environmental artist and project leader of community design build. Elder was an Adjunct Professor with the Engage program at The Center for Art + Public Life, California College of Art. In 2008, after learning about the accelerating disappearance of Andean Glaciers in South America, she has created a variety of interactive public projects for youth and adults to gain hands-on understanding of the crisis that can potentially affect up to 90 million individuals.



- Connecting art, environmental activism, and community.

**Liz Miller** is a documentary maker and a Full Professor (Communication Studies, Concordia) interested in new approaches to community collaborations and documentary as a way to connect personal stories to larger environmental concerns.



- Her films/educational campaigns on timely issues such as sea level rise, water privatization, refugee rights and climate change have won international awards, been integrated into educational curricula and influenced decision makers.
- to discuss my wastescapes project, a collection of artistic, research, and educational projects that aim to engage creatively and critically with concepts and materials of waste in the city of Tioh:tiáke/ Montréal, Canada.

**Nadia Chaney**, an internationally known arts facilitator and trainer who is obsessed with the study of time and temporality.



- Deep time versus the environment; how does the sense of time in the Anthropocene affect our ability to thrive in place?

**Dr. Omid B. Milani** is a Fellow (HRREC), Ph.D. in Law (University of Ottawa), and the Founder and Director of CONTEKST — A Research Project on the Image & Law's Relationship



- human rights, worldviews, and the environment

**Dr. Oonagh E. Fitzgerald**, Senior Fellow at HRREC and President of the International Law Association of Canada, practices transdisciplinary international law-arts research-creation (TILARC) about human rights, humanitarian, technological and the environmental crises.



- TILARC practice relating to climate crisis, *Jeanne B'ark*, *Heroine of the Anthropocene*, *Emergent Relations*, etc.

**Dr. Ramon Blanco-Barrera** is an Associate Professor at the Department of Drawing, Faculty of Fine Arts, University of Seville, Spain, and a Fellow Member at the Human Rights Research and Education Centre, University of Ottawa, Canada.



- Social activism and activism to address climate change

**Dr. Ricardo Dal Farra** is a composer and new media artist, educator, historian, and curator working in the intersection of the arts, sciences, and technology, and a Professor at the Music Department of Concordia University.



- Balance-Unbalance (BunB) is an international conference designed to use ART as a catalyst to explore intersections between NATURE, SCIENCE, TECHNOLOGY, and SOCIETY as we move into an era of both unprecedented ecological threats and transdisciplinary possibilities.

**Salvador Herencia Carrasco**, Part-time professor, Section de Droit Civil and member HRREC, University of Ottawa.



- Expanding ideas about human rights derived from the decision of the InterAmerican Court of Human Rights - rights of nature and right to a healthy environment.

**Dr Tony Yap** is a Melbourne-based choreographer, director and PhD researcher whose practice bridges Southeast Asian shamanistic traditions with contemporary performance, and who is Founding Creative Director of the Melaka Arts and Performance Festival.



- What trance knows: embodied traditions of human-nature continuity as a resource for climate thinking

**Van Armenian** is an SSHRC Doctoral Fellow and PhD Candidate in Interdisciplinary Research in Music at the University of Ottawa, and a member of the Human Rights Research and Education Centre, working at the intersection of human rights and the arts.



- Listening as a legal-ethical practice: shifting from extractive listening regimes (or "hungry listening") to guest listening as environmental human rights praxis in the climate crisis

**Viviana Fernandez** is Associate Director of the Human Rights Research and Education Centre (HRREC), University of Ottawa.



- Introduction to HRREC

## ANNEX I. Optional readings

### *Multidisciplinary and transdisciplinary interaction and collaboration<sup>1</sup>*

“What is ‘Transdisciplinary’?”

Transdisciplinary work involves collaborators from multiple disciplines in a co-equal partnership, in which they collectively define and develop new opportunities (conceptual understanding, theoretical models, etc.) that move beyond traditional disciplinary boundaries. Transdisciplinarity has been described as a practice that transgresses and transcends disciplinary boundaries and has the most potential to respond to new and emerging human problems and opportunities.”

“Seven principles for guidance of transdisciplinary research (TDR):

1. Orientation to societal challenges
2. Grasping the complexity of problems
3. Develop knowledge and practices that promote what is perceived as common good
4. Integrating different perspectives
5. Producing systems, target, and transformation knowledge
6. Science as part of a social learning process
7. Linking abstract and case-specific knowledge.”

### **Anne Pender, “From partial to integrated perspectives: How understanding worldviews can expand our capacity for transformative climate governance,”**

*“The actions we pursue are largely defined by the mindset we cultivate in advance of the doing. Faced with an urgent task, it may feel counterintuitive to first look inside ourselves, but it is essential”* - Christiana Figueres and Tom Rivett-Carnac (2020)<sup>2</sup>

“The IPCC, for example, has recognised that transformative change “often involves a change in paradigm and may include shifts in perception and meaning, changes in underlying norms and values”.”<sup>3</sup>

“The power of such inner dimensions is echoed by Brown, who argues that:

“For individuals, there is no behavior without the interior motivation that drives it; for collectives, there is no system without the interior culture that supports it. Therefore, if individual behavior and society’s systems in the exterior world need to change for sustainable development to arise, the greatest leverage for changing these behaviors and systems may lie in the interior world—in motivations and cultures. The *why* resides in our interiors.” (p.3).”<sup>4</sup>

“Worldviews can be defined as the fundamental ‘lenses’ through which we see and filter reality (de Witt et al., 2016). Essentially, they comprise the assumptions, beliefs and values which shape our mental and emotional engagement with the world, as well as our behaviour and decision-making (O'Brien, 2009).”<sup>5</sup>

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<sup>1</sup> Extracted from: Purdue University, “What is ‘transdisciplinary’?” [https://en.transdisciplinarity.ch/transdisciplinarity/principles-of-transdisciplinary-research/goals-and-principles](https://www.purdue.edu/provost/innovation-hub/what-we-do/why-transdisciplinary/#:~:text=Transdisciplinary%20work%20involves%20collaborators%20from,move%20beyond%20traditional%20disciplinary%20boundaries; Swiss Academies of Arts and Sciences, “Networks of transdisciplinary research,” <a href=), accessed January 29 2026.

<sup>2</sup> Cited in Anne Pender, “From partial to integrated perspectives: How understanding worldviews can expand our capacity for transformative climate governance,” <https://www.sciencedirect.com/science/article/pii/S2589811623000113>, accessed February 26, 2026.

<sup>3</sup> Ibid, citing O'Brien et al., 2012, p. 465.

<sup>4</sup> Ibid, citing by Brown (2005, p.3.

<sup>5</sup> Ibid.

“... most prevalent amongst leadership and management populations:

- Conformist
- Expert
- Achiever
- Pluralist
- Strategist”

“Using a developmental approach can provide a useful framework for understanding the *how* and *why* of the ways we – individually and collectively - relate to environmental issues and allow us to explore the deeper roots of why meanings of climate change vary and how this may impact on climate action and governance (Hochachka, 2019). As outlined by Lynam (2012), the general development pattern of worldviews includes “an expanded perspective taking capacity, widening circles of care, identity and responsibility and an awareness of and developing capacity to participate in increasingly complex systems.””

“Working effectively with worldviews requires an acknowledgement of the importance of deepening our capacities to better respond to change and uncertainty, being open to reflective learning and appreciate and integrate each worldview's contribution (Lynam, 2012), as well as to support those who are already showing these capacities to play a greater role in climate governance. There are some signs of that this is already happening: for example, West et al. (2020) show how engaging with the ‘relational turn’ in the humanities and social sciences can enable sustainability scientists to better understand and engage with the complexity and ambiguity of human-nature relationships in a more ethical and inclusive way.”

“...our differing and dynamic worldviews can enable or constrain the potential for transformative climate governance and has shown how all worldviews “have strengths and weaknesses, dignities and disasters” (Esbjörn Hargens and Zimmerman, 2009, p.227). As a result, there is an imperative to engage with the diversity and dynamics of these different worldviews and meaning-making perspectives, instead of assuming that our sense-making of global challenges is universal and static (Shrivastava et al., 2020).”

Extracts (with footnotes removed) from:

**Inter-American Court of Human Rights, Advisory Opinion Ao-32/25 of May 29, 2025, Requested by the Republic of Chile and the Republic of Colombia: Climate Emergency and Human Rights (IACtHR), San José, Costa Rica.**

para.158. In its resolutions, the [UN Human Rights] Council has recognized, for example: (i) the need to integrate human rights into climate change mitigation and adaptation policies; (ii) the urgency for all States to prevent, minimize and respond to the loss and damage associated with the adverse effects of climate change; (iii) the disproportionate impact of climate change on the rights of individuals in a situation of special vulnerability, and the special protection of older persons, persons with disabilities, women, children, and migrants and displaced persons; (iv) the need to integrate the gender-based approach into climate policies, and (v) the impacts of climate change on the rights to health<sup>331</sup> and to development.

159. Fourth, different human rights treaty bodies of the universal protection system have referred to the effects of climate change on the exercise and enjoyment of human rights, and on the need to integrate a human rights approach into the global response to climate change. This is the case of: (i) the Human Rights Committee (HRC) in its General Comment No. 36 on the right to life; (ii) the Committee on Economic, Social and Cultural Rights (CESCR), in its statement on climate change and the International Covenant on Economic, Social and Cultural Rights (ICESCR) and its General Comment No. 26 on the right to land; (iii) the Committee on the Rights of the Child (CRC); (iv) the Committee on the Rights of Persons with Disabilities (CRPD), and (v) the 2020 Joint Statement on

human rights and climate change adopted by the Committee for the Elimination of All Forms of Discrimination against Women (CEDAW), the CESCR, the Committee on the Protection of the Rights of All Migrant Workers and Members of Their Families, the CRC and the CRPD.

Climate Emergency Landscape, discussing the results of the first stocktaking exercise under the Paris Agreement:

194. In sum, mitigation and adaptation measures must be increased rapidly. Delays in this regard mean transferring an extraordinary responsibility to future generations, and increase the risk of suffering the negative effects of climate change, particularly for the most vulnerable.

Notes the loss and damage fund

Sustainable Development as a means of Protecting both Human and Environmental Rights

216. Based on the foregoing considerations, the task of interpretation with which this Court has been entrusted on this occasion will be undertaken under the guidance not only of the principles inherent in the international protection of human rights, such as the pro persona principle, the best interests of the child, the principle of progressivity, and the prohibition of discrimination; but also, taking into consideration fundamental principles and obligations in the context of the climate emergency such as the pro natura principle, the precautionary and prevention principles, the polluter pays principle, intra- and inter-generational equity, common but differentiated responsibilities, the obligation of cooperation, and the prohibition of transboundary damage. The Court will also take into account the relevance of the best available science and key concepts such as climate resilience.

219. This Court has repeatedly pointed out that Article 1(1) and 2 of the American Convention establish general obligations in relation to all the rights established in this instrument. The first general obligation assumed by State Parties, according to Article 1(1), is “to respect the rights and freedoms recognized” in the American Convention. This obligation includes the notion of the restriction of the exercise of state authority.

224. The second general obligation of State Parties, also established in Article 1(1) of the American Convention, is that of ensuring or guaranteeing the free and full exercise of the rights recognized therein. ... Compliance with this obligation in relation to the climate emergency requires all the powers of the State, in both its domestic and international sphere of action, to be coordinated so as to protect the human rights threatened and affected by this phenomenon.

Obligations of due diligence, obligations of cooperation:

the United Nations General Assembly has recognized the right to a clean, healthy and sustainable environment as a human right

272. The human right to a healthy environment has been understood as a fundamental right for the existence of humanity, with both individual and collective connotations. In its collective dimension, this right constitutes a universal value that is owed to both present and future generations. That said, the right to a healthy environment also has an individual dimension insofar as its violation may have direct or indirect repercussions on the individual owing to its connectivity with other rights, such as the rights to health, personal integrity and life, among others.

279.... Recognition of Nature’s right to conserve its essential ecological processes contributes to strengthening a truly sustainable development model that respects planetary limits and ensures the availability of crucial resources for present and future generations.

280. This recognition allows us to transcend inherited legal concepts that conceived Nature exclusively as an object of ownership or an exploitable resource. Recognition of Nature as a subject of rights also emphasizes its structural role in the vital balance of the conditions that make this planet inhabitable. This approach reinforces a paradigm focused on the protection of the ecological conditions that are essential for life and empowers local communities and Indigenous peoples, who have historically been the guardians of the ecosystems and possess deep-rooted traditional knowledge of their functioning.

285. The Court takes note that the United Nations General Assembly has adopted fifteen resolutions and twelve reports that reflect the increasing recognition of the case law on the Earth and the rights of Nature at the global level. Additionally, the Pact for the Future, adopted by Member States of the United Nations in 2024, declares “the urgent need for a fundamental shift in our approach in order to achieve a world in which humanity lives in harmony with nature.”

290. Given that the equilibrium of the conditions for healthy life in the common ecosystem is a requirement for the present and future habitability of the planet, its legal protection is essential for the protection of the legal rights already protected by international law, including those relating to officially designated non-derogable prohibitions.

302. As a substantive element of the right to a healthy environment, the right to a healthy climate has both individual and collective connotations. In the collective sphere, this right protects the collective interest of present and future generations of human beings and other species in preserving a climate system that is suitable for ensuring their well-being and the equilibrium between them vis-à-vis the severe existential threats from the effects of the climate emergency...

303. Conversely, in its individual sphere, the right to a healthy climate protects the possibility of each individual being able to live in a climate system free of dangerous anthropogenic interference. Therefore, its protection acts as a precondition for the exercise of other human rights.

315. Understood in this way, the right to a healthy climate relates not only to present and future generations, but also to Nature, conceived as the physical and biological foundation of life. Protection of the global climate system requires safeguarding the integrity of ecosystems and the living and non-living components. Preserving climate conditions compatible with life is essential for maintaining equilibrium and functionality within ecosystems. This reciprocal interdependence between climate stability and ecological equilibrium reinforces the need for integrated legal approach, capable of uniting the protection of human rights and the rights of Nature within a legal framework coherently aligned with the harmonious interpretation of the pro persona and pro natura principles ...

383. Furthermore, the Court notes that, in the case of *Verein KlimaSeniorinnen Schweiz and Others v. Switzerland*, the ECtHR affirmed that the effective protection of individuals’ rights against serious adverse effects on life, health, property, and quality of life requires adaptation measures to be complemented by mitigation measures aimed at addressing the most severe or imminent consequences of climate change, taking into account any particular protection needs<sup>629</sup>. Similarly, the Human Rights Committee has observed that the failure of States to respond or to respond adequately in strengthening the adaptive capacity of populations affected by climate change entails a risk of persistent human rights violations. The IPCC has likewise recognized that the absence of climate adaptation measures, and “[t]he interactions between climate impacts and existing inequalities, can threaten the human rights of already marginalized communities by disrupting livelihoods and food security, thereby further eroding people’s social, economic and cultural rights”.

415. The United Nations High Commissioner for Human Rights (OHCHR) has pointed out that climate change drives human mobility in four particular scenarios: (i) disasters related to weather events such as hurricanes and floods; (ii) gradual environmental degradation and slow-onset disasters, such as desertification, coastal subsidence, and the potential total submersion of low-lying island states; (iii) increased disaster risks, which entail the resettlement of people away from high-risk areas, and (iv) violence and social unrest attributable to factors related to climate change.

463. ... [P]rinciple 10 of the Rio Declaration indicates that the best way to solve environmental problems is through broad public participation, adequate access to environmental information, and effective access to judicial and administrative procedures.

469. To this end, among other measures, States are called upon to (i) promote climate action for empowerment through environmental education, capacity building for all people, and support for the work of civil society, environmental law associations and other non-state actors that contribute to addressing deficiencies in state environmental governance systems; (ii) facilitate dialogue, through open channels of participation at all stages of planning, implementation and monitoring of climate-related policies and programs; (iii) ensure environmental auditing, reporting and other mechanisms of transparency, ethics and integrity to prevent and combat corruption in environmental management. Finally, and in relation to the right to a healthy climate, (iv) promote mechanisms to integrate the interests of nature and future generations in their climate actions.

477. ... the Court considers that, according to an evolutionary interpretation, the “right to science” not only encompasses access to benefits obtained from science in the strict sense, but also, as indicated in the title of Article 14 of the Protocol of San Salvador, access to culture or, more precisely, to the benefits that may be obtained from forms of knowledge related to it, that is, from local, traditional and indigenous knowledge.

484. Therefore, States must: (i) adopt measures to protect local, traditional and indigenous knowledge through appropriate mechanisms; (ii) take all measures to respect and protect the rights of Indigenous Peoples, particularly their land, their identity, and the moral and material interests resulting from the knowledge of which they are authors, individually or collectively, and (iii) support the compilation of local, traditional and indigenous knowledge related to climate change, the environment and human rights.

575. ... the Court considers that States have the obligation: (i) to compile and keep up-to-date disaggregated data on the number of verified cases of murders, kidnappings, forced disappearances, arbitrary detentions, tortures and other harmful acts against environmental defenders, taking into consideration socio-economic factors, such as gender, age, sex and ethnicity; (ii) design and implement policies and strategies to respond to the structural causes of the violence against environmental defenders and to prevent future incidents of violence and intimidation. These policies and strategies must involve the participation of environmental defenders and take into account the differentiated impacts of the violence based on intersectional and structural factors of discrimination, and (iii) adopt adequate measures to promote the recognition and protection of the right to defend environmental human rights in all spheres of the State, and among the general population.

610. The Court finds that, to guarantee the right of the indigenous, original, and tribal peoples to prior consent, States must take the necessary steps to provide – based on the standard of maximum disclosure – information that is clear and accessible, sufficient and opportune on the possible environmental, climate, social and cultural impacts of any law, policy, regulation, project, public initiative and measure that could affect their territorial rights or other rights essential for their survival

as a people, including those related to implementation of natural resource exploration and exploitation projects, which constitute matters of general interest.

### *Connections between the arts and human rights<sup>6</sup>*

(apologies for a not very diverse collection – other suggestions are welcome!)

“My people will sleep for one hundred years, but when they awake, it will be the artists who give them their spirit back.” – by oral tradition attributed to Louis Riel<sup>7</sup>

“Art is not what you see, but what you make others see.” – Edgar Degas

“Art is not a mirror held up to reality, but a hammer with which to shape it.” - Bertolt Brecht

“My imagination can picture no fairer happiness than to continue living for art.” – Clara Schumann

“Art is a wound turned into light.”- Georges Braque

“A good picture is equivalent to a good deed.” -Vincent van Gogh

“The aim of art is to represent not the outward appearance of things, but their inward significance.” – Aristotle

“I found I could say things with color and shapes that I couldn’t say any other way – things I had no words for.” – Georgia O’Keeffe

“Art is the only way to run away without leaving home.” – Twyla Tharp

### *Connections between climate change, human rights and social activism<sup>8</sup>*

"It means a great deal to those who are oppressed to know that they are not alone. Never let anyone tell you that what you are doing is insignificant."  
Desmond Tutu

“Activism works. So what I’m telling you to do now, is to act. Because no one is too small to make a difference.”  
Greta Thunberg

“Get up, stand up, Stand up for your rights. Get up, stand up, Don't give up the fight.”  
Bob Marley

“Let us remember: One book, one pen, one child, and one teacher can change the world.”  
Malala Yousafzai

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<sup>6</sup> Extracted from two online lists: Center for the Advancement of Well-being, “Famous Quotes on Art and Well-Being,” <https://wellbeing.gmu.edu/famous-quotes-on-art-and-well-being/>; Creativity at Work, “99 Inspiring Quotations on Art, Creativity, Life and Livelihood,” <https://www.creativityatwork.com/quotations-creative-spirit-in-art-and-livelihood/>, accessed January 29 2026.

<sup>7</sup> <https://www.mmf.mb.ca/louis-riel#:~:text=Louis%20Riel%2C%201885,will%20see%20and%20acknowledge%20it.%22>, accessed February 28 2026.

<sup>8</sup> Extracted from: Amnesty International UK, “15 inspiring human rights quotes”, <https://www.amnesty.org.uk/15-inspiring-human-rights-quotes>, accessed January 29 2026.